freedom which they have not ſufficient virtue to ſtruggle to attain. But I muſt be more explicit.

With reſpect to the culture of the heart, it is unanimouſly allowed that ſex is out of the queſtion; but the line of ſubordination in the mental powers is never to be paſſed over *. Only 'abſolute in lovelineſs,' the portion of rationality granted to woman, is, indeed, very ſcanty; for, denying her genius and judgment, it is ſcarcely poſſible to divine what remains to characterize intellect.

The ſtamina of immortality, if I may be allowed the phraſe, is the perfectibility of human reaſon; for, was man created perfect, or did a flood of knowledge break in upon

* Into what inconſiſtencies do men fall when they argue without the compaſs of principles. Women, weak women, are compared with angels; yet, a ſuperiour order of beings ſhould be ſuppoſed to poſſeſs more intellect than man; or, in what does their ſuperiority conſiſt? In the ſame ſtyle, to drop the ſneer, they are allowed to poſſeſs more goodneſs of heart, piety, and benevolence.—I doubt the fact, though it be courteouſly brought forward, unleſs ignorance be allowed to be the mother of devotion; for I am firmly perſuaded that, on an average, the proportion between virtue and knowledge, is more upon a par than is commonly granted.

him,

him, when he arrived at maturity, that precluded error, I ſhould doubt whether his exiſtence would be continued after the diſſolution of the body. But, in the preſent ſtate of things, every difficulty in morals that eſcapes from human diſcuſſion, and equally baffles the inveſtigation of profound thinking, and the lightning glance of genius, is an argument on which I build my belief of the immortality of the ſoul. Reaſon is, conſequentially, the ſimple power of improvement; or, more properly ſpeaking, of diſcerning truth. Every individual is in this reſpect a world in itſelf. More or leſs may be conſpicuous in one being than another; but the nature of reaſon muſt be the ſame in all, if it be an emanation of divinity, the tie that connects the creature with the Creator; for, can that ſoul be ſtamped with the heavenly image, that is not perfected by the exerciſe of its own reaſon *? Yet outwardly ornamented with elaborate care, and ſo adorned to delight man, 'that with honour he may love †,' the

'* The brutes,' ſays Lord Monboddo, 'remain in the 'ſtate in which nature has placed them, except in ſo far as 'their natural inſtinct is improved by the culture *we* be-'ſtow upon them.'

† Vide Milton.

ſoul